Numb. 64.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Friday** September 17th. to **Wednesday** September 22th. 1708.

Q. *GEntlemen, I have Peruſed your Papers with abundance of Delight and Satisfaction, wherein you have Judiciouſly diſcuſſed, many diſputable and weighty Points in Divinity. I deſire your Anſwer to the following Queſtion. Chriſt, as he had Taken upon him the Human Nature, did (no Doubt) as ſuch, become Obliged to Obey the whole Preceptive Law of God. Now whether the Redemption that Chriſt wrought out for Mankind, was not Compleatly Effected by his ſuffering the Law, and bearing the Wrath of God in our ſtead; Or whether his Active Obedience be not a part of that Redemption; and does not that Doctrine (that Chriſt has Obeyed for us as well as Suffer'd for us) ſeem to render the Obligations, that Chriſtians are Under, to Obedience (by the Goſpel) of none Effect. This ſeeming to me a matter of very Great Importance, Your ſpeedy Anſwer will Extreamly Oblige Your Admirer,* A. B.

A. It is matter of wonder and ſurprize, that Any (for ſome there are) ſhou'd be ſo unwilling to be Chriſtians, to be Men, as to ſhelter their Unchriſtian, their Unmanly Practices under ſome darker Paſſages in Scripture, that ſeemingly diſpenſe with the Neceſſity of Good Works, but overlook thoſe manifold, thoſe repeated Texts, that exclude the Practical Infidel from the Kingdom of Heaven; Texts as Clear, as Conſpicuous, as a God of Light cou'd make them. When we hear St. *Paul* ſay, *that I may be found in Chriſt, not having my own righteouſneſs*, can we imagin, that he thought a Good Life Unneceſſary, tho' he makes ſo frequent an appeal to his own Example; tho' here he Flouriſhes, *be ye followers of Me, as I alſo am of Chriſt*; tho' there he Triumphs, *our rejoycing is this, the Teſtimony of our Conſcience, that in Simplicity and godly Sincerity we have had our Converſation in the World.* But ſince the very Duties, we perform, are chequer'd with Infirmities; ſince our very Devotions are impleadable of ſinful mixtures, and we may ſay of the very beſt of Men, *that their righteouſneſs is as filthy rags*, Happy is it for us, that we have an Imputable righteouſneſs to fly unto; that we can take refuge in that righteouſneſs of Chriſt, which was Perfect and Intire, wanting nothing. But tho' Chriſt's righteouſneſs is the Formal Cauſe of our Eternal Happineſs, as are his Sufferings of our Reſcue from Eternal Miſery, yet our Own righteouſneſs is a Subordinate, a Conditionary one. If therefore we uſe our ſincere endeavours to procure for Our ſelves a Cloathing of Righteouſneſs, a Wedding Garment, as Compleat, as Humane Frailty will allow, we have then (and then Only) an Unalieanable Title to Chriſt's Righteouſneſs, to Chriſt's ſeamleſs Garment.

Q. *How will theſe two places be reconcil'd,* 1 Cor. 14. 34. let your Women be ſilent in the Churches, *&c. And* Philip. 4. 3. *help thoſe Women, that labour'd with me in the Goſpel.*

A. Tho' Women were forbid to Inſtruct in a Publick manner, or ſet up for Profeſt, for Authoriz'd Teachers; *I ſuffer not a Woman to teach, or to uſurp the Authority over the Man,* 1 Tim. 2. 12. yet they might become a kind of Fellow Laborers with St. *Paul*, by inſtructing Particular Perſons in a Private, in an Unaſſuming manner. And therefore in *Acts* 18. 26. We read, that *Priſcilla* (as well as her Husband *Aquila*) when ſhe met with *Apollos* (*a Man Eloquent in the Scriptures*) ſhe *inſtructed him in the way of God more perfectly.* And yet the Women ſpecified might labour in the Goſpel with St. *Paul* another way; they might *Miniſter unto him*, miniſter to his Neceſſities, to his Conveniencies; and thence enable that great Apoſtle to make frequent Proſylites, to convert multitudes to the faith, *to add daily to the Church, ſuch as ſhou'd be ſaved.*

Q. *Your Paper of Chriſt's Deſcent into Hell ſeems ſtrange to me, becauſe the Souls of the whole World at the laſt day may as properly be ſaid to deſcend into Hell, when they deſcend into the Grave, to be reunited to their own Bodies, as our Saviour himſelf. Now I think St.* Peter *confutes you in* 1 Pet. 3. 19. *and explains himſelf in* ver. 20.

A. We told you, that the Article was added in confutation of the Apollinarian Hereſy, which denied, that Chriſt had an Humane Soul. What therefore, tho' all Mankind ſhall deſcend into Hell in the ſame Manner, as Chriſt is Confeſt to have done, ſince the very Intention of the Article is to ſhew, that Chriſt had ſomething in Common With all Mankind?

The Paſſage, you refer to in St. *Peter*, was annex'd to the Deſcent in the Reign of *Edward* VI. but ſeparated from it in the Reign of Queen *Elizabeth*,

beth, perhaps out of a Conſciouſneſs, that it was no ways applicable to it. But as the Application of that Paſſage to this ſo much controverted Article fixes a very forc'd Interpretation upon it, ſo you will find a more eaſy and natural Expoſition in the firſt Monthly Paper, *Col.* 7th.

Q. *Gentlemen, There being many Perſons in this City to whom the truth of the following Relation is notoriouſly known, I hope you'll pleaſe to favour ſeveral of your Subſcribers with the Solutions of the Queſtions deduc'd from it.*

A Gentlewoman whoſe Husband was in very good Circumſtances, during her being with Child with all her Children, was ſtrangely poſſeſs'd with a violent Inclination to thieving, inſomuch, that when ever ſhe bought any thing for Food or Apparel, ſhe always attempted to ſteal ſomething privately; and tho' ſhe was often diſcover'd and gave her Husband the trouble of repairing the Injuries ſhe frequently did in this pilfering way; yet ſhe confeſt the Pleaſure, ſhe enjoy'd in every thing ſhe obtain'd after this manner, was ſo great, that ſhe could not reſiſt the Temptation to it, nor could any Arguments prevail with her to quit ſo diſhonourable a Practice. When ſhe was not with Child ſhe never felt any ſuch Inclination. All her Children were ſoon obſerv'd to diſcover the like inclinations to private Thefts, which occaſion'd frequent complaints of them while they were little, and has already prov'd of the worſt conſequences to ſeveral of them.

1. Q. *What cauſe can be aſſign'd of this unaccountable Inclination in the Mother during her pregnancy?*

2. Q. *Why did not the ſame humour diſcover it ſelf at other times?*

3. Q. *In what manner may the Children be ſaid to derive the ſame Inclination from their Mother?*

This being ſo very remarkable a Caſe, we hope you'l not deny us the Utmoſt Satisfaction, you are able to give; in which you will very much oblige.

A. How incredible ſoever the above Relation may appear to many, we are very apt to give an entire credit to it. And as ſtrange a Caſe as it is, we do not look upon it as wholly unaccountable. To give then ſome ſort of Satisfaction to the Queriſts, we muſt obſerve firſt, that in that ſtate of degeneracy Mankind is in ſince the fall of our firſt Parents, the Body has got a great power and aſcendent over the Soul, ſo that according to its different Temper and Conſtitution we are more or leſs inclined to ſome particular Vices; hence ſome are ſtrongly given to Women, others to exceſſive drinking; ſome are very prone to anger and revenge, others to pride and ambition, *&c.* and ſo ſome may to robbing and ſtealing. Now to apply this to the preſent Caſe, and give a Reaſon why this Gentlewoman is ſo only during her pregnancy, we muſt further obſerve, that in that time (by virtue as we ſuppoſe of the ſpirituous parts of the Maſculine Seed) the whole *Oeconomy* of a Woman's Body often undergoes great & various Alterations; for we ſee ſome are cured of Diſtempers they had before, as Green-ſickneſs or Vapours, others on the contrary fall into ſome, as loſs of Appetite, Vomitings, Headaches. Some get a loathing or ſtrong averſion for ſome things they loved before, and others (which is moſt common) acquire as ſtrong a deſire or longing for what they did not care for at another time, and this unlucky thieving humour may very well be looked upon as no other than a kind of longing. Now to come to the third Queſtion we muſt likewiſe obſerve that the Child during his ſtay in the Womb, makes as it were, but one Body with the Mother, ſo that what great Alterations or ſtrong Impreſſions the latter receives, the former muſt needs be affected with. We have but too many ſad inſtances of it in the ſeveral deformities that abundance of Children bring into the World, which owe their Original only to ſome violent paſſion of deſire, or fear of their Mother's when big with them. And if even the ſolid parts of the Child's Body are ſo affected by the impreſſions made upon the Mother's Brain, how much ſooner may their Fluids which are wholly derived from a nutritive juice flowing from her, be much of the ſame nature in their conſtituent parts with hers; and if ſo, the diſpoſition of the Body having a powerful influence upon the Soul, as we noted before, 'tis no wonder, if the Children, born of a Woman ſo thieviſhly inclined, happen to be ſo likewiſe.

Q. *If* Apollo *ſees clearly thro' the Aerial Element. Pray, when an Arrow or Bullet is ſhot on a Level from a Bow, what, after thence diſcharg'd, forces it thro' the' the reſiſting Air.*

A. It is a principle in Philoſophy, that all Bodies remain in *Statu quo*, in the ſame ſtate they are in (whether in Motion or at Reſt) unleſs extrinſically hindred. And therefore the Motion of a Bullet Shot from a Bow wou'd never Ceaſe, did not the reſiſting Air continually leſſen it, till ſucceeded by a perfect Reſt.

Q. *What are properly Heat and Cold, and why do they ſo often change?*

A. Heat is nothing elſe but a Species of Motion, and Cold conſequently a Ceſſation of that Motion. The quick Succeſſions of Hot and Cold Weather proceed from the ſudden Alterations in the diſpoſition of the Atmoſphere.

Q. *Gentlemen, It hath been told me and many others with great aſſurance (by one who pretends an intimacy with your Society) that a Journyman Apothecary is principally concerned in the Inſpecting and Correcting your Solutions (it not being likely) pleaſe to inform me of the truth. Your Admirer,* J. B.

A. Tho' it is little material to the Reputation of the Paper, *what they are*, who Perform the ſeveral Parts, but what the *Performances are*; yet we will aſſure you, there is no ſuch Perſon as you deſcribe, any ways concern'd in the Paper, or that we hold any Converſation with.

POEMS.

Divine Apollo.

Q THY *kind Advice has oft the Fair reliev'd,*
And prov'd a Sov'raign Balm in deep diſtreſs,
Deſpairing Minds, from depths of Woes retriev'd,
Now will you try to make my Sorrows Leſs?
My Spouſe is faithleſs grown flies from my Arms,
Does bitter Hate return, for tender Love;
Nor can I with my greateſt Art or Charms,
Make my Inconſtant Partner, Conſtant prove:
To others always laviſh of his ſmiles,
For me, unhappy me, reſerves his Frowns,
And ſtudy with a thouſand diff'rent wiles
To pierce my broken Heart with deeper Wounds;
Revenge bids me the Cruel Tyrant ſlay,
Or barb'rous Thought! For ever fly away!

Silvia.

A. Let *Silvia* ſearch her ſelf, if hid there lies,
No treach'rous Guilt to ſully her Fair Mind,
On others Faults we are too *wakeful* Spies,
When to our own alas! we're often Blind:
If nought Provoking ſhe diſcovers there,
No Frowardneſs, nor no Diſſembling Art,

'Tis

'Tis Hard, 'tis wondrous Hard, but she must *Bear*,
And *Bearing* may in time retrieve his Heart.
But if your Charms can never hold him fast,
Nor all your Skill reclaim the Barb'rous Man,
Your *Virtue* and your *Innocence* at last,
Will give more Joy, than his *Endearments* can,
But fly Revenge, most loathsomely 'twill foul
Your Virtue, and all Leprosy your Soul.
Q. *From near* Aldgate *I come,*
Tho' a Mile from my home,
To desire your Godship's Advice.
I a Surgeon was bred,
And deeply am read,
By dissecting Cats, Rats, Dogs and Mice;
Now I have a mind,
And long have design'd,
An Ordinary Quack to Commence;
New Notions I'll Broach,
On the Colledge t' encroach;
I have Impudence for my defence;
Shall I bright Apollo,
The Surgeons Art follow,
Is my humble and hearty Request;
A man Midwife I am,
Have Laid many a Dame,
Your Judgment I'll follow as best.
A. Since in Impudence train'd,
A Good Stock thou hast gain'd,
Thou may'st any Employment profess:
For most commonly we
Such most Fortunate See,
Whilst the skillful are baulk'd of Success:
But Tho' fraught with the knack,
Both of Midwife and Quack,
And thy Skeletons shew thee a Surgeon:
Thou hadst better give o'er,
Nor these Arts practice more,
But in *DUBLIN* set up for a *STURGION.*
Q. *In* Savoy *all's well,*
The Duke has took Hell,
If old Nick en't wondrous Civil,
And pay Contribution,
'thout Mil'try Execution,
D' ye think he won't kill the Devil?
A. Shou'd the Devil procure,
A Shape like *Monsieur*;
And pretend to Defend a strong Place,
Tho' we'll not Divine
The Event, yet in Fine,
We would not wish You in his Case.
Q. *Good Doctor* Phœbus,
Whose Oracle at Delphos,
Was Whilom *so famous,*
For resolving hard Questions,
And telling Folks Fortunes;
And since there you was undone,
Now art set up at London;
I you humbly Importune,
To tell me my Fortune;
I've thrice escap'd drowning,
With honest Sam. Browning;
Folks say it thence follows,
We must hang at the Gallows;
And I freely declare it,
I mightily fear it:
But you know my Fate better,
So I send you this Letter?
Excuse pray this trouble,
From your Servant Tom. Double.
A. By *Impulse* we find
(Ost made on the Mind)
The Things which ensue,
(Observ'd well by You;)
Your *Lines* too so witty,
Look like Hanging Ditty;
Tho' small Sense in either,
They *Hang* all together;
Thus ev'ry Line
Does to *Hanging* Incline,
And we Apprehend
Sam. too much your Friend,
To forsake You in th' End.
Q. *I'm virtuous and witty,*
A Widdow and pritty,
St. Giles's *my place of abode;*
To come from Crouch-Fryers;
Amyntas *it tires,*
He says 'tis a curs'd long Road:
Now Phœbus *whose aid,*
With freedom's convey'd,
In omnibus *to the distress'd,*
Teach me to discover,
The Truth *of this Lover,*
And your candor shall e'er be confess'd.

Silvia.

A. An Effect this may be
Of his Passion, whilst He
So *Tedious* the Journey implies;
Each *Step,* all the while
Appearing a *Mile,*
E'er He visits the Widdow's Bright Eyes.
Q. *Just now my Friend retiring from the Town,*
Has in his Pocket brought your Paper down:
Welcome Apollo *to my Country Seat,*
Where if there's nothing Rich, yet all is Neat.
To You I shall my best Addresses pay,
In a sincere although less Artful way:
Then sit and take a Pipe, my 'Bacco's good,
My Beer that was in last October *brew'd,*
You'll not disdain to Taste, altho' a God.
Whilst thus a cheerful Hour or two we pass,
Now chatting, passing now the flowing Glass,
To ask y' a Question, Sir, I will presume,
Prepared from your Lips to hear my Doom:

When

When Cocks lay Eggs, and when my Hens do Crow,
Tell me, if it be Ominous or no?

Croydon.

A. With Crowing of *Your* Hens, we will not
(Twit ye,
Since *Here* they ev'ry Day Crow in the City;
Thence thought No Omen; but Cock's Eggs appear
Prodigious, since in near six Thousand Year,
We've read of none; well may You be perplext,
Doubtless it shews, *YOU'll Fall in Labour* next.
Then drown the Dismal Thought in Brown *Osto-*
(*ber*,
Twill ne'er afflict your Mind, but when you're so-
(ber,
In Merriment, Bound to the Pipe and Tabor;
We'll send our Sister *Phœbe* to assist your Labour.

Note, That Title Pages to the *British Apollo*, may be had by such who make Collections, of the Men in their Walks, at a Penny a-piece.

SIR,

'TIS Advised from the Hague Sept. 25th. that an Express arrived there yesterday morning from the Camp before Lille, which gives an account, that the Night between the 21st and 22d. the Besiegers storm'd a Horn-work and Double-Tenaile, which after having been twice repulsed, they, at last carried Sword in Hand and lodg'd themselves in them; in which dispute the Enemy lost abundance of men, as well as the Allies. The Workmen being frighted at the Terrible Fire did endeavour to disperse themselves as they did in the attack of the Counterscarp, but Prince Eugene prevented it, and as he was leading them on, receiv'd a slight wound in his Forehead a little above the Eyes. That a Conspiracy had been carried on in Aeth for surrendring that Place to the Enemy, but was happily discovered and prevented. The News of the Arrival of the English Troops at Ostend has occasion'd a great joy in those parts, and all sorts of Provisions and Ammunition are order'd for Ostend in order to be sent to the Army. That the Letters from Turin of the 8th Instant mention, that the Duke of Savoy's Army lay Encamp'd near Fenestrelles, the Head Quarters being at Mentole near Fort Mutin; that the French were Encamp'd at la Vachette near Briancon causing the Passes of Mount Genevre to be kept by ten Batallions; and that the Count Medavi was gone out of the Valley of Aosta in Order to return to the Tarentaise: And that his Royal Highness has freed the Valley of Pargelas from the payment of the Land-Tax for this Year, lowered the Price of Salt, and with the Preservation of their Privileges had restored the free Exercise of their Religion. That from Vienna 'tis advis'd that the Emperor has sent Count Martinitz to Rome to oppose the Negociations of the Mareschal de Thesse. That his Imperial Majesty has resolv'd forthwith to recruit all his Forces in Italy, and 'tis very likely the Imperialists will speedily begin their Hostilities against the Pope, if that Pontiff does not give him Satisfaction on his complaints and renounce all pretensions to Commachio. That from Frankfort of the 18th Instant they write, that 7 Imperial Regiments of Horse pass'd the Rhine the Day before, tho not known on what design, that there was a report that the French intended to abandon the Lines of Lauterbourg in order to send great Detachments to the Netherlands. 'Tis advis'd from Ostend Sept. 28th. That Count de la Mothe, with 1800 men had attempted to intercept the Convoy of nine hundred Waggons, which was marching from thence for the Confederate Army; but the Guard of the said Convoy being reinforced by a Strong Detachment under the Command of *Major* General Cadogan, *M.* de la *Mothe*, after a sharp Engagement, was entirely routed, making a great Slaughter among them, and taking several Prisoners; and that the said Convoy continued their *March*, and were so far advanced that there was no danger of its being intercepted by the Enemy, who are still about Oudenarde. That the British Forces under General Erle was encamp'd at Leffingen on the Canal of Newport within five miles of Ostend, where they are intrenching themselves to cut off a communication between Bruges and Newport, and maintain at the same time a communication between this place and Our Army before Lille. Which concludes this from Yours, *&c.*

Any Persons upon Directing their Letters (Superscrib'd for the *British Apollo*) to Mr. *Keeble* in *Westminster-Hall*, Mr. *Carter* at the *Green Dragon* in St. *Paul's* Church-Yard, Mr. *Bickerton* at the *Rose and Crown* in *Little Britain* Booksellers, or to the Printer hereof, may have this Paper brought to their Houses (in the City or Suburbs) at 2 *s. per* Quarter, and the Monthly Papers at 6 *d. per* Quarter more: Those who come within the Quarter, to have proportional Deductions at the End: Also Books of Guards neatly Bound, to keep them in, at 2 *s.* a-piece. Likewise whole Sets from the Beginning, paying only 3 *s.* 6 *d.* for all before Midsummer, and the rest to go; at which Places Advertisements are taken in at 2 *s.* 6 *d.* each.

Note, That they who live in the Country may appoint a Friend in Town to take them in for them, or order some Inn-Keeper to pay for them Quarterly. For we cannot depend on the Payment of Carriers, since they come not in on those hours as our Servants can meet with them in their Walks.

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